

A BOOKE OF  
christian Ethicks  
or Moral Philosophie:

Containing,

The true difference and  
opposition, of the two incom-  
patible qualities, Virtue,  
and Voluptuousnesse.

Made by William Fulbecke,  
maister of Artes, and student  
of the Lawes of England.

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THE  
MENENCIATE

# To the worship-

full and vertuous Gentleman,

M. George Scintpolle Es-

quire : William Fulbeck

wisheth all prosperous  
euentes.

The Grecians were wont to consecrate to their severall Gods, severall trees: as, to Apollo the Lautell, because he was alwaies fresh in countenance: The Oake to Jupiter, as being alwaies strong: the Olive to Minerva, as being alwaies fruitful of som gallant inuentions: the Firre tree to Neptune, as President of ships, alwaies swimming, and neuer sinking: the tree called Aesculus to the three sonnes of Saturn, because the roote is in the bottome of the earth, the truck in the water, & the top in the cloudes. It behoueth me

A 2 likewise

## The Epistle Dedicatory.

(likewise) somwhat to the imitation of them, to y eclede a reason why I consecrate to your worship this Pamphlet, not as a masly Tree, but as a slender fruit of a rooted good will, though of a short trauaile: in it, I haue giuen pleasure an overthrowe, being not able for weakness to mannage in the field, and not willing for wantonnesse, to giue carefull care to the bloodye notes of the trumpet: and because it is vnpossible that you should beholde the face of one that flyeth from you, therefore I am constrained, but not much against my wil, to present to your worshippe, the view of pleasures back, vpon which you may see ingrauen the picture of hell, howsoeuer her visage doe represent the face of the firmament: but because you haue expressed more in a godly life, then I haue shadowed in a fewe godly lines, & because

## The Epistle Dedicatōrie.

because your zealous conuersatiō  
is the image which my thoūghtes  
haue in this discourse imagined:  
therefore, I iudged it most conuenient  
to submit this book to your fauourable construction, not as a  
monument of my victorie, but as  
a memoria'l of your singular mo-  
destie: nor as a sufficient counter-  
paine of your good behauisur, but  
as a short abridgeinent of your am-  
ple ver ues: the friendlie counte-  
nāce wherwith you haue alwaies  
cheared my drooping fancies, was  
the loadstarre that drew me on, to  
saile so far in this boysterous Sea:  
where, if the windes doe threaten  
me aboue, and the water belowe,  
yet as long as the starre shineth, the  
sterne shall not faile: Leander lost  
his ankerholde for lacke of light,  
and the Tunnies dare not swim  
but when the moone docth shine:  
the light that I craue is your fauor.

The Epistle Dedicatore.

the extinguishing that I am afraide  
of, is mine own feare: wherefore,  
changing feare with hope, I chāge  
wordes with silence: beseeching  
God that your vertue may be ex-  
tended with your life, and your life  
counterpaized with your happy-  
nesse.

Yours to the vttermost of his  
power.

William Fulbecke

## To the curteous Reader.

**I**T is reported of the Eagle, that she opposeth her yonglinges against the face of the Sun, meaning thereby, to make trial, and haue certaine knowledge, which bee natural Eagles, and whiche bee bastardly branches: they that can looke directly against the Sun, she admitteth for her owne, those that are constrainyd to winke, shew extrudeth out of her nest. Herin I may resemble my selfe to the Eagle, who being the inueter of this treatise, haue laid it open to the eies of almen: that is, to the eies of the world: which Ouid in his metamorphosis applieth to the Sun: now if it be indewed with this felicitie, that it can abide the stern vilage of seuere sagas, the pearling eies of curious Gentlemen, & the critical censures of the learned Academickes, I wil chalenge and cherish it as a fortunate issue: otherwise refuse and reject it, as misbegotten: hauing more of Amphitrio, then of Jupiter: of fancie then of reaso. I haue long time sacrificed my studies to Angerona, the Goddess of silence, laying my finger on my lipper, and saying nothing: foreseeing that if I shoulde rubbe the galle, rippe the impostume, ransacke the kannell of worldlie opinions, (worldlie I tearme them, as beeing bredde in the worlde, receiued of the worlde, and practised by worldlings: by worldinges, I meane the most and the worste, most fonde and worst minded), I shoulde stirre vppc Waspes, and haue my wordes intertained with nipping gloses, and returned

Sol oculi  
Mundi.

## To the Reader.

returned home with a bitter farewel: but sith it is no shame to write against such, agaistē whome not to write is a great shame : I haue taken courage vnto me, and brought against thē a cōpleat legion. If I shold haue inueighed by Satires, I shoulde haue seemed too curios: if I should haue iested by Epigrammes, I might seem too captious: if by Commedies, I should copy out their liues, they would accept me too scurrilous: if by tragedies I shold lamēt their maners, they wold iudge me too scrupulous : therefore vsing the name of Christian Philosophie, I doe meane nether to stay thē, with the title, nor to flatter thē with the treatise: but mine indeuour is speciallie bent, to allure them by lenitye, to win them by parley, and to conuince thē rather by confession, then by confusion : but if this first trumpet which I haue sounded against them do give me a signe of their obstinate resistāce after this legion displayed, I will encounter thē (by the grace of God) with a whole armie of reasons : setting thee courteous Reader on the top of Tarpey , where thou maist easelye behoild the cōflict and warfar of the Romans & Sabines, fighting in the valleis of Hetruria: neither bend thy body to the one side nor wag thy hand to the other: but with both eies behoild both, so shal we both be behoden to thee, and being iustified by a righteous sentence, giue thee the cōmēdation of an upright Judge. Farewel & be not partiall.

**Thine in Christ,** W. Fulbecke,

# The true diffe-

rence betweene Vertue,  
and Voluptuousnes.

**T**Here be scauen Artes whose  
principles are principallye  
learned and practized of volup-  
tuos liuers : the arte of dissens-  
bling, the arte of blaspheming : the  
arte of deceiuing:the arte of flattering:  
the arte of disdaining : the arte of lo-  
ving;the arte of dicing : seuen heades  
of Hydra, seuen lewde sisters, and se-  
uen illiberall artes, not worthie the  
name of artes , sith their best profe-  
sores are the baddest men : & they are  
so much better in their artes, by how  
much they ar worse in their maners:  
being therefore impudent, because in  
vanitie they are arteficial: and there-  
fore vaine, because in their arts they  
are impudent. These be not the Mu-  
ses inventions, because they are con-  
ioyned with great dishonestie, & haue  
a ranke smell of a lothsome impietie:  
these be þ daughters of lady pleasure,  
nestled

## Christian Ethickes,

nestled in Pandoras bōre , and sente  
like Harpaies ouer the face of þ earth,  
to take away from vs our wholesome  
ſode, and with their owne dunge to  
beflie our trenchers, being thoroughly  
inſtructed of Circe to change men in-  
to beaſtes, mens mindes into brutiſh  
appetites, mens iuentiones into ſoo-  
liſh dreameſ , and the reaſon of man  
into a brutiſh paſſion. Circe drinkeſh  
of theſe poſteſ to the worldlings, that  
thiſt after pleaſureſ: but vertue hath  
made a wall of partition betwixt the  
poſteſ of Circe, & the mouthes of the  
vertuous: betwixt theſe Panther-like  
odoures, and the noſtrells of her fol-  
lowers : betwixt theſe Cupids coun-  
terſeyting Aſcanius, and the cloſette  
of their mindes in whome vertue is  
reſident. There is greate diſference  
betwixt Apollo his ſchole, & an eldeſ  
wines Cottage, between the Temple  
of vertue, & the Theater of pleaſure.  
Pleaſure hath ſent ab; oad not long a-  
go thra preſtious wo:ks, and thrae de-  
lightful coments: the court of Venus,  
the Caſtle of fancy, & the Paraadiſe of  
pleaſure: books in which, ther is much  
wit,

## or Moral philosophie.

wit, and little vertue: whose ripenesse  
heretofoore, the frequent vse in former  
times, did sufficiently argue: whose  
rotteneſſe at this present, is by the v-  
niuersall loathing and ſcarſet of thofe  
that before were delighted with them  
aboundantly teſtified. This is the pro-  
perly of a voluptuous minde, when it  
is ful-gorged with honny, to caſt it vp  
like galle: & therefore it ſeemeth that  
pleaſures iunkets would not haue fur-  
ned into any god blodd, or wholesome  
nouriſhment. Divers Poets haue  
written for delight, but they haue alſo  
written for profit: but many of their  
readers being inchantment by pleaſures,  
haue from their flowers gathered poi-  
ſon like the spider, not honny like the  
Bee: whereas contrariwise, the well  
meaning mindes haue of theſe flow-  
ers made ſoueraign preſeruatiues: let  
þ Troyan hiſtory be delivered to a ſo-  
ber, wiſe, & diſcreet ſcholler, he reaſes  
much honny, much delight, much co-  
moditie by the reading thereof: if he  
be examined what is the ſentēce, ſub-  
ſtance, marrow, & iure of that hiſtory:  
he wil anſwer wiſely & ſincerely.

The

## Christian Ethickes,

Horat. Epi-  
stolarum.  
Lib. 4.

Quid in Epi.  
Acont.

Non sum qui  
soleam pari-  
dis reprehendere factum.  
Nec quem-  
que qui vir  
possit ut esse  
fuit.

The story which reports the Grækish war  
against Barbary, for Paris loue vngane:  
Doth strange events of Trojan folly shewc,  
and frutes of vllisean pollicy containe.

But if the sence and signification of  
that historie be demaunted of some  
delicate stripling, of some' Ouidia A-  
contius, an intēperate youngman, an  
impure spider, & a second Catilinæ: he  
wil answere boldly, briefly, & badly.

I am not wont sir Paris to reprove,  
Or any man that playes the man in loue.

Beholde what abundance of poysone,  
what stoe of galle, what drags of fil-  
thinesse this spider sucketh out of the  
flowers of this historie, with greedye  
& vncōsecrate lips. First, he gathereth  
that the loue of Paris was not to bee  
reprehended: next, that al they which  
imitate the woeing of Paris are men:  
they are men I graunt in name, but  
in nature, they are lecherous goates,  
and rutting Leopards: But as Alex-  
ander the greate, did then most of all  
fearme himselfe a God, when he was  
most estranged frō God, namely whē  
hee was drunken: so these Acontij,  
these sectatores of Paris, these men doe  
thei especially boast of their māhood,  
when

## or Morall Phylesophy.

whē they become most brutish : what  
thanks therefore, and what sufficient  
glorie can be rendered to vertue, that  
preserueth her scholers from such pe-  
stilent poysons, and such froth of vi-  
ces, by godly admonitions , graue  
preceptes , and solemne institutes?  
perswading them by sound reasons,  
whereof euery one is as strong as A-  
chilles , that an history is not as it is  
taken of the voluptuous, the trumpet  
of Cupid, and the kalender of Venus:  
but the library of knowledge, the vn-  
souldesse of treacherye, the lanterne  
of policy, þ doctresse of behauour, the  
register of antiquity, the glasse of iu-  
stice : But when þ voluptuous know  
the bent of pleasures bow, her browe  
I would say, they are ready with full  
saile, & swift course to try these waies  
that pleasure hath chalked out & pre-  
scribed unto them, spending all their  
rents , reuenues & reverns vpon  
the seruantes of Bacchus , vpon pur-  
pled Apes , painted beggers, count-  
terfaiting Roscij Graduates in the  
Epicures Schoole , horseleeches et  
money , the dogges of Verres , the  
blood,

## Christian Echickes.

bloodhounds of Fortune, which ran  
sacke euerie corner for coyne, ha-  
ving apte noses for the smelling of  
Golde and Siluer, and when they are  
instruced and lessoned by such hun-  
gry Gnatoes, professors of all impude-  
cie, and practisers of all impiety, they  
are matriculated, and nurced in these  
delightes, in which, none are conuer-  
sant but Venusses pullets and Neroes  
Whelps, politike, delicate, gallant ten-  
derlings, which are fast linked to plea-  
sure, and vse her at their lust, but they  
knowe not her disease, they know not  
her companion, they knowe not her  
sauce. Her disease is impuritie, her com-  
panion is penalltie, her sauce is so-  
row: they may for a while sing those  
Caroles y Penelopes woers did sing,  
wresting the sweteesse of their Cy-  
tharne, to the loue of their time, & their  
owne disposeitie: as Horace reporteth  
of certaine young men which were  
wonke to sleepe till midday, and Ad  
strepitu cytharae cessatu ducere cura.  
By sound of harpe, to bring their cares to rest.

But this ditty will be closed vpp  
with a dumpe,

Nocet

: or Morall Phylosophy.

Nocet empta dolore voluptas.

The pleasure is nougnt that is bought with  
payne. This I doe not speake to dis-  
prove the delightfull harmony of mu-  
sicke, which I account most commen-  
dable, but to glaunce at the idle life of  
luxurious personnes, whose eares are  
continually sedde with the hearing of  
such soundes. Orpheus his harp is not  
to be dispraiseid, which did draw men  
fro death to life, but þ foulers whistle  
is not to be heard, which allurceth the  
hearers to the snares of death, & þ pit  
of destrucciō: Euterpes pipe deserueth  
audience, because it is the pipe of one  
of the Muses: but the pipe of Leucosia  
is to bee debarred from our eares, be-  
cause the piper is a Syren: the harpe of  
Achilles sounded with grauity, and  
was a kinde of motiue to the war-  
like courage : but on the effeminate  
harpe of Paris, nothing was played  
but amatorious sonnets, and ridicu-  
lous Jigges. Poetrie in former times  
made a progresse through the worlde,  
being desirous to heare the soundes  
of the Instrumentes, that in thosse  
dayes were vsed, and beeing  
accompained

Horat.  
Epistole.  
lib. i.,

## Christian Ethickes.

accompanned with the nine Muses, she  
listned to their melodye, shew hearde  
Pan puffing on a reed: the Arcadians  
creaking with whistles: Triton ro-  
ring with a shell, in stede of a trum-  
pette: the Shepheardes of Scithia,  
winding an oaten strawe: she heard  
the Coribants finckling on their bra-  
sen Basons: shee hearde the Moena-  
des shewing in the aire with a clama-  
rous bellowing: Poetric partlye ta-  
king pittie, & partlye being ashamed  
of this deformed and barbarous mu-  
sike, gaue to mankinde, for the pipe  
of Pan, the histories of Clio: for the  
whistles of the Arcadians, the trage-  
dies of Melpoimene: for Tritons shel,  
the Comedies of Thalia: for the Shep-  
heardes oaten strawe, the pipe of Eu-  
terpe: for the brasse of the Coribants,  
þ harp of Therpsicore: for þ howling  
of the Moenades, the verses of Calli-  
ope: which she did not bestowe in con-  
sideration of the Epicures fansie, nei-  
ther to inchaunt þ mindes of lasciu-  
ous persons with a senceles securitie,  
neither did she make the þ idle mans  
Ephemerides, whereby he might de-  
ceive

or Morall Philosophie.

ceasur the long & irksome time, the redēption of which , cannot by any value bee procured.

Nulla cœlum reparabile gazâ.

No golde can time reuurse.

The losse of which, if it were throughtly cōsidered, would make vs loath our stale musike in comparison of the sweet sounding melodye of time : which is the reporter of things most desired, the Cornet of trueth, whose descāt, though it be somewhat crabbed, yet, that to which we apply our attendance, we wish shoulde rather be true, then forged: rather a matter of certainty, then a flying fable. But the secure & voluptuous Epicure careth not for this aduātage of time, so he may rest himselfe in his Ladies lappe , and haue his eares throughtly tickled with a muscall concordance : he is content that the circle of the Sun should be rouled backward & forward, so that he continue still in solitie , without anye interruption of his pleasures: Scilicet hoc est viuere; but when the date of his time is almost expired, & arrined at the point, from which it took þ beginning, then he fādeth bonud before the tribunall seat of time, and he

Christian Ethickes,

thus accuseth him : vnfruitfull slaggard  
Didst thou wake or sleepe all thy life time ?  
If thou didst wake , what woorke haste  
thou lefft behinde thee either visible to the  
eie or memorabile to the minde ? wheres  
be the monuments of thy labours? wher  
be the gaines of thy trauailes ? where  
are the fruites of thy life ? If thou didst  
sleepe, and thy actions were only a d'ream,  
that d'reame was a passion but of action :  
thou hast not a print to shewe, but that  
thou mayest see the bountie and riches of  
time:awake out of thy sleepe, wash thine  
eyes , and thou shalte clearelye beholde  
What opportunities haue escaped thee.  
Thou seest on thy right hand, the fieldes  
into the which thou didst wander some-  
time , but I alway presuppose as in a  
d'reame : thou didst there onely survey  
The colours of flowers, thinking perhaps  
of the transmutation of them into flow-  
ers , whom the panges of loue did con-  
sume:thou didst rest on the greene grasse  
as on a cushion, hauing a minde so dead  
and destitute of the intellectuall facultie,  
that thou didst hide and burie thy selfe  
under the shadowes of treés : not know-  
ing that the greene Liccum was the

Schools

## or Morall Philosophie.

Schole of the Peripatetikes, and Vmbrifera Academia, the Schole of the Academikes: but thou, wishing that all thy body were changed into an eye, like Argus, that thou mightest all thy lyfe time, haue nothing els but coloures in heewe, or els wishing that all thy bo-  
dye were made a nose, as Catullus des-  
red, that thou mightest spende all this  
daies in smelling to the fragrant flow-  
ers, and perfuming hearbes, didst make  
a pause in these fancies: if thou haddeſt  
bended thine eies but a little from these  
these things, thou mightest haue espied þ  
ſeely Ant or Pismire, of whch thou migh-  
test haue learned to haue take paines, to  
haue liued by thy pains, to haue reioyced  
after thy paines: to haue take paines by  
ſeeing the march in the pathway to the  
fieldeſ ſor their ſuſtenāce, carrying their  
burthenſ on their ſhoulders, hauing &  
returning w great ſpaſt, notwithstanding  
the great waight: to haue liued by thy  
paines, by ſeeing the ſo carefull of þ  
nipping winter, burding vp the coerne in  
the graniers, piling it in the barnes, cut-  
ting it into partes, þ it maynot grow: to  
haue reioyced after thy paines, in that  
thou haſt preuented the ſharpenes of hunger

Christian Ethickes,

and in that thou hast sufficient to satisfie  
natures demand: but look what shineth  
over thy head, the glistering heaven, the  
Starrie firmament, which thou didst ga-  
ther to be nothing els then the candle-  
sticke of the world, made to none other  
end, then to give light, & to discover the  
dennes of boldwarpes in the earth: not  
considering that by the accesse, & depar-  
ture of the Sun, things increase and de-  
crease: that by the waine and full of the  
Moone, the Sea ebs and flowes: that by  
the particular influence of particular  
Starres, such and such alterations are  
framed in the earth: the diuers motions  
and effectes of those causes, might haue  
led thee by the hand, to the first mouer, in  
whose ample gouernment of all things,  
thou myghtest haue hadde a bottomlesse  
consideration of pearleste value, that  
would hane stirred vp an admiration in  
thy minde, admiration would haue can-  
sed inquisition, & inquisition would haue  
engendred knowledge: whitch wold haue  
bene a great ornamant unto thee, and a  
great surtherace to further matters: but  
now that thou art ignoraunt, blame not  
me, whitch haue often giue thee warning  
to call thy wittes together: When thou  
walt

## or Moral Philosophie.

wast sending from youth to manhood, I  
dewe lines in thy visage, which signifi-  
ed, that thy life did waste: and by them  
I wryt upon thy face, the seconde age:  
when, from manhood thou wast twining  
to old age, thy tente and riuuled cheeks,  
thy toothlesse chaps, thy white and hoary  
heares, I sent as messengers unto thee,  
wherby I soreshewed the third age, that  
was approaching: now therefore, blush at  
thine owne sluggishnesse, be ashamed of  
thy lingring, and sith there be no signes  
of lineaments, of former knowledge in  
thee, I propose thy dotage as a spectacle  
to be laughed at. This sharpe reprehens-  
ion may perhappes, leauue prickles in  
the mindes of sluggards, but the remorse  
quickly vanisbeth. Icarus dash not feare  
his fall, til the greatest part of his wings  
be melted, and his bodie do kisse the face  
of the water: but of all the knowledge  
that ouerpasse them, the misticall know-  
ledge of their saluation being hidden fro  
their eies, & debarred from their harkes:  
is with a whole Ocean of teares to be  
lamented, if out of a flinte any water  
may be wrested. It may be comprehen-  
ded in two lines, and yet the fleshlie E.

## Christian Ethicks.

1 Timoth.  
cap. 3.

picture could not afforde halfe an houers  
study to the repetition and rehearsal of it  
in his minde, that it might be a perpetu-  
all monumēt imprinted in his memory:  
God did appear in the flesh, was iustified  
in the spirite, was seen of Angels, was  
preached to nations, was belieued in the  
worlde, was receaved in glorie. This be-  
ing perfectly had wout booke, wold haue  
bene a soueraign retentive frō the lustes  
of the flesh: but pleasure, being a sweet &  
flattering Enchauntresse, doth smoothlie  
insinuate her self into the mindes of men,  
& there dwelleth as Helena dwelt in the  
City of Troy: who pleased the Troyans  
but to theire miserye: whoe loung de-  
lightfully, but was too delightfully hard:  
for the honny of words, is a poison to the  
heart: & a sweet sound in the aire, is a Si-  
ren in the eare: Thus it is evident that  
the study or exercise wherunto voluptu-  
tuous & effeminate persons, do wholly ad-  
dict theselues, is nothing els but y whet-  
stone of vanity, the mistres of misdeme-  
nour, & coſſin germane to idlenes. Nowe  
it remaineth to be diſcussed, what other  
abuses they haue in the cōmon course of  
their life, Salust did generally diſcribe

Salust in  
conjur.

gluttony

## or Moral Philosophie.

gluttony of delicate tréchermen, whē he  
did particularly discipher the inordinate  
appetite of the Romanes : the Romanes  
(saith he) to satisfye their bellies, sought  
out al thinges y could be found either in  
sea, or on the earth: they did not tarry til  
hunger or thirst ouertook thē, but they did  
preuēt these by an arteficial appetite: be-  
fore the diluge, the onely treasure cn the  
earth was wine, the people did eate and  
drinke, married & gaue in mariage, rise vp  
to play, and vsed all kinde of dalliance c-  
uen vntill the daye wherein the win-  
dowes of Heauen were opened vpon  
them, till the waters had ouerflowed and  
disfigured the earth, that the very shard  
of a drinking cuppe could not be scene in  
the worlde : It is a verye vnnaturall  
thing that the belly bēing made by na-  
ture, a place of excrements, shoulde bee  
made an Idol : but it is a greater shame  
that the Idol of the beastlie Cyclops  
shoulde be made a God to Christians ,  
which the true G D D will at the  
length confounde, together with all  
thēm also that make it a God.

It is straunge to see the appetite of  
man: that whereas beasts are contented

## Christian Ethikes.

With that food which nature hath appoin-  
ted for them, and take no more thereof,  
then that quantity which nature hath al-  
lotted vnto them : man shoulde so far sur-  
pass the limits of reason, and reuerence  
due to nature: that with an unsatiable de-  
sire he followeth those things, which are  
discommodious, pernicious, and pestilent  
vnto him. And although in the kinde of  
beasts, the Lion is most iudictinent, most  
rauenous, and grēdy of his pray: and be-  
sides this, hath a excessive appetite, which  
cannot be stanched without great super-  
fluitie of nourishmēt: yet for the space of  
threē daies, or at the least two daies  
after, he is fully satisfied: & the Wolves  
when they are gaunted with hunger, do  
eat rather earth and clay, then they will  
violentlie rush vpon the beastes of their  
owne kinde. This abstinence is greater  
then Mirianis, who though she were of  
singular behaviour amongst the Iewes,  
yet could not abstain from gnawing the  
bones of her owne childe : and man to  
augment the grēdy worm whereof he is  
possessed, doth inuent and vse daily, sau-  
ces, sirupes, brothes, mixtures: that may  
pricke his stomacke forwarde, to craue

more

Aristot.lib  
de Histor.  
animalium.  
3.cap.5.

Joseph Ben  
Gord.

## or Moral Philosophic.

John Baptist  
Gello incis.

Horat.

more then it may well containe, whereby there ariseth such superfluyte, and such superabundance of naughtie humours in the bodie, that there bee more then fiftie kindes of diseases engendred in the eies: and by such varietye of tastes, wee are prouoked to drinke so much, that a great nûber of diseases: as Catarres, rewmes, swellinges, goutes, droppes, doe shake the foundation of our healthe, and the whole frame of our bodie, and if the bo-  
dy were only cloyd with the inconueni-  
encies that arise of surfeiting, the riot of  
banquets, were more tollerable and lesse  
reproouable:but sith Corpus onustum  
Hesternis vitijs, animû quoq; prægrauat  
ipsum. The bodie stuff with hesterne cates,  
doth ouercharge the minde.

Our trenchers are to be washed with  
our teares, our tables whereat we sitte  
drinking, beluing, and carousing, are to  
be accounted engines and snares, laid by  
the devils subtillie, to intrap our soules:  
our costly viandes are to be accompted  
the lures of gluttonie: our muscall and  
swete sounding instruments which are  
prepared to make the minde more chear-  
full and frolickie:are no better to bee es-  
tamed

## Christian Ethickes,

Seemed then alluring Sirens, which eate  
them whom they delight, and kill them  
with their teeth, whom they haue called  
With their tonges. It were infinite to  
number the greate misshappe that hath  
chanced, & the outragious crueltie that  
hath bin committed, after that the minde  
hath bene overcast with the milte or ex-  
halation that riseth from the stomacke  
surcharged with delicates. The Cittie of  
the Troyans was drowned in wine, be-  
fore it was burnt by fire: Hierusalem  
was overflowen of gluttonie and dyn-  
kenesse, before it was cuerrall of the  
Romanes and Turkes: the Aegiptians  
were not so much ouercom'd by armed  
men, as by the banquettes of Cleopatra:  
Catiline did besiege Rome with a troope  
of pleasures, before he did threaten it  
w<sup>t</sup> an army of souldiers: Dido was first  
enchanted of Liber Pater, before she was  
bewitched of the boy Cupid: Nero was fil-  
led with the wines of Campania before  
he was poysoned w<sup>t</sup> the counsail of Ani-  
ctus, & ther was in his stomack a flood of  
Nectar, before ther was Furor in mente  
or Ferv<sup>u</sup> in manu: þ principal cause why  
þ Persians were enemies to the Lidiants,

was

Virgil  
eneid. 1

## or Moral Philosophie.

Was because of the good chære that they  
found iu Lidia. Now if any man thinke  
that the mind being a substance immate  
riall cannot be infected by any contagio  
proceeding frō the body, he shal perceiue  
his judgement to be erronius, both by  
cause, & by example : the soule I graunte  
might liue like an angell in the body, & it  
doth as yet shone in the corporall lumpe,  
but tanquam coelum in coeno. Like an hea-  
uen in a dunghill. It is so nigh the bankes  
and borders of this earthly Tabernacle:  
nay, it is so inclosed within the walles &  
gates thereof that it must of necessitie be  
defiled with the dust that ariseth within  
the walles : but to finde out the reason I  
will vse a very briele discourse, which  
notwithstanding, shall carrye some taste  
of Philosophie. There be some thinges  
that belong to the soule alone, as reason,  
meditation, reminiscence : some thinges  
to the bodie alone, as hauincesse, aug-  
mentation, diminution, and that strenght  
which th<sup>e</sup> Latines call Robur, the Græ-  
cians Ischus One thinge there is which  
is common both to the soule and the bo-  
dy, and that is, Appetitus or vis con-  
cupiscentiae, The appetite or force of con-  
cupiscence which being an ambidexter or

Herodot.  
lib. i.

parasite

## Christian Ethickes,

parasite both to the soule & body, inueageth the soule by the senses of the body, & deceiueth þ body by the liking of þ soule: soz, when the minde hath made þ maior preposition of the sillogisme: Whatsocuer is pleasant and sweet, is to be liked of: the bodie by the force & vertue of þ senses, maketh the minor preposition: (Dainty cheare is pleasant and sweet,) the appetite doth straightway conclude: Ergo, Dainty cheare is to be liked off. the natural & carnal mā, having learned this lesson, triūpheth in his own conceit, & is both wates bent, either to confute þ Stoicke, or defend þ Epicure. but þ modest & wel judging mind, can make a distinction of pleasant thinges, as also of pleasure: there is a pleasure that is, Dulcis & decocta, Sweet and liquid, which melteth as stone as it falleth the heat of þ mouth, & is digested as stone as it is devoured: so that being not able to abide þ stamp of þ teeth, it is rather to be accūted superfluous dross, the substancial mete tel. Ther is another plesure: þ is, Austeria & solida, Sincere and sound: which though it be not as pleasant as spice, yet it is as necessary as salte, & though it do not slide through the bodye as through a conduit,

## or Morall Phylosophy.

yet it descendeth into the minde as y eue  
ning shover into the caues of the earth:  
the true pleasure is neither painted with  
colours, nor blanched w cookery, neither  
fed in a pot, nor roasted on a spit, but the  
dew thereof droppeth from heauen, & the  
fruitefull effectes thereof are evident to  
the view of every Christian cogitation.  
Now that we haue shewed the reason of  
this Sympathy : it remaineth that some  
examples be sent for to illustrate this  
treatise : to know therefore, that the diet  
of the body doth leaue some colour, & im-  
pression in the minde, consider y diet and  
dispositio of y Gothes, & Tartarians, who  
because they are fed with mans blode, &  
drink the goze of their ancesto:rs, in the  
skuls of their ancesto:rs are therfore cru-  
ell, vnmercifull, & sauage: thirsting after  
mans blode, and sucking at the skin for  
blod, as the childe at his mothers dugs  
for milke. The Parthians that liche wa-  
ter like dogges, are couragions in war-  
fare, & no whit effeminate : the Turkes  
measuring, & deuiding their cōmons by  
waight and ballance, haue their wit and  
magnanimite fresh against the furie of  
the enemies ; but the Indians because  
they

## Christian Etchickes.

they are continually nourished with sp̄ces, which kind of nourishment is verie slender: therfore they are melsh hearted, fearful, & fugitive, to whom I may right ly compare the men of Saba, which countrey is very fruitful of sumptuous delicaties, but very barren of good scouldiers: like unto these are the Agrigutini, whose minides, whether prosperity flatter, or aduersity threate, are continually in Pati-  
*Dion in vita nis: the ancient Britons are reported to  
Neronis*  
tion, to haue bin very valiant & victorios, but they are also reported to haue liued very hardily, to haue vsed roots for their b̄read, hearbes for their meat, the rawe juice of wilde fruities for their oyle, water for wine, trees for houses, & y<sup>e</sup> foggy vapo<sup>r</sup>s of fennish groundes, for the smell of perfumes. And generally it is alwaies seene y<sup>e</sup> in the coldest Climates & frozen Alpes which afforde no banqueting cheere, the best scouldiers haue givē a notise of their valiant courage. Now when the belly is wel warmed with sweet iunkets, then Venus spreadeth a delightful carpet, unto which the eie and affection giue a diligent attendance, the mind beginneth to burn in lust, & to make excursion beyond the limits of reason: Solomon who had

## or Morall Phylosophy.

had expeſience of both, affirmeth y ſame.

Look not vpon wine (ſaith he) when it glittereth  
and the colour thereof shineth in a glaſſe: it goeth

Prouer. b. 23.

in with delight, but in the end it wil bite like a  
ſnake, & like the cockatrice it wil ſprinkle poifon

Thus far of glottony: but how doth We-  
nery follow, Thine eies (ſaith Solomon)

ſhal behold ſtrange women, and thy heart ſhall  
utter peruerſe things, thou ſhalt be like one that  
ſleepeth in the midſt of the ſea, and like a ſleepie  
gouernour hauing loſt the healme.

With ther-  
fore by the iudgement of this King, whose  
minde was ful fraught with wisedome:

these two instruments, made of the devil  
to ſeduce men from good behaviour to E-  
picurisme, are linked & conioyned.

Wise-  
able is y ſtate of theſe, y make pleasure  
the mother of theſe two) their Goddeſſe,

think no life happy, unleſſe it be ſweet-  
ed w the ſugured iuice of a carnal dele-  
ation, y ſeek for heauen in the center of

ell, & care not how brutiſh they become,  
they be not conered with the hides &

oyns of beaſts: but let him that mindeþ  
to ſe good daies, & folloue Chriſte (which

ouȝt to be y p̄incipal p̄ofeſſion of chri-  
ſtiās) make a couenāt w his eies & eares

fro beholding & hearing of vanity: when  
the epicures banquet is as bitter to our

taſt as gall, & the ſweet ſavour of fragrās  
ponders

## Christian Echickes.

ponders as lothsome as þ hēlock, then is  
an arrual made at þ haue of christian se-  
curisg, þē are we entred into þ straight  
way which is indeed a large field of hap-  
piness. But yet when we haue attayned  
this many incubrāces wil be apposed a-  
gainst our quietnes, and the better our  
state is, the more is the deuils envy and  
hatred: but this must not discomforst vs.  
None can climbe to the toppe of heauen  
wout sweating: & God(as Plato sayth)sel-  
leth his benefits for labour and trauaile.  
Wee must consider that the worlde will  
never cease to be deceitfull, the deuill ne-  
ver to be malitious, and the flesh wil ne-  
uer intermit his combat & conflicte with  
the spirit, as long as we are in this pain-  
full pilgrimage. We must suffer the blis-  
tering tempest of aduersitie, the sharpe  
edge of temptation, and the fiery darter  
of the deuil, we fight against powers and  
principalities, and therfore may be wou-  
ded, if not overcome. Our affections may  
become perfidious vnto vs, betraying vs  
to our enemies, and therfore being in  
daunger both of forraine and of domesti-  
call foes: we had need to be very vigilant  
& circumspect, least conspiracy accōplish  
that, whiche violence could not bring to pas

When

## or Morall Philolophic.

When a Christian is besieged with temptation, let him reioyce, for the Lord proneth before hee approveth, and trieth before he trusteth, whom he loueth them he chastiseth, and his gold is tryed in the middest of the furnace. If we may obtaine glory by victory, then we must fight to obtaine the victory. No man is crowned before he ouercommeth, and no man ouercōmeth but hee that lawfully striueth, let him think as he is prouoked to fight, so hee may be prouoked to a crowne of glory. Yea, one can not misse of the promotion, vnlesse he willingly forsake it: his hart cannot faint, his strength cannot fayle, except he wyll. To be willing to fight, is to fight couragiously, and as long as that will continueth, God will countenaunce that courage. O the exceeding felicitye of a Christian manne, whose onely wyll beeing directed by Gods will, is more pearceable then Steele, and more impenetrable then the strong Rocke, whose wishe atchiueth the victorye, and whose victorye is far beyonde his wylle. If wee suruey the affaires of the world, we shall find that

C.i.

there

therer is no lucre so vile, nor any gayne  
so grosse, but ere wee can compasse it,  
we muste stretch ioyntes and sinewes,  
we must sweate and breathe, vse restles  
and endles laboure, which when it is  
purchased, vanishest like a smokie ex-  
halation, and like a bubble in the wa-  
ter, riseth and faleth in an instant. The  
Merchant man thinketh himself a Mo-  
narche, and vaunteth of his increase,  
when after a tenne yeeres nauigation  
after a thousand discommodities, daun-  
gers and disaduantages, he hath gotten  
a little more treasure then hee had be-  
fore.

The Souldier when he hath tasted  
the bitter fruites of warfare, when he  
hath worne his bodie, altered hys com-  
plexion, diminished his health, lest some  
principall member of hys bodie, howe  
large soever his stipend bee, yet he is  
like a dead Truncke that hath lost the  
brauerie of his boughes. In seeking the  
fauour of noble men, in getting and  
reteyning the frendship of equalles, in  
the ambitious labouring for honours  
and dignities, in þ whording of coyne,  
and scraping of commoditie, in closing  
and

and disclosing, digging and deluing, for  
ning areable into pasturable, and pa-  
sturable into areable, woodes into wa-  
stes, and wastes into woodes, in buil-  
ding and battering, in turning square  
into round, and triangles into quadran-  
gles, is such an infinite labour, and a  
world of busines, that he which waigh-  
eth in a ballance bothe the care and the  
commoditie, shall find an ounce of com-  
moditye for a pounde of care, and hee  
that putteth these thinges in practise,  
shall lyke a peruerse Alcumist, distill  
a pennie out of a portague. Therefore  
let him that mindeth to be a true Chi-  
stian, despise these transitory, corrupti-  
ble and contemptible things, for which  
the worldy myzer giueth no trusse to  
his eyes, hath the byrdes of the ayre in  
suspition, feareth least his owne be-  
haviour do bewray his base and bar-  
barous affections. Let him erecte and  
life vp his mind to the celestiall and di-  
nime solaces, which neither eye hath  
seen, nor eare hath heard, nor the hart  
of man is able to imagine, to the pursu-  
ing of which, the mindes of worldy  
Hammonistes are slowe footed, droo-

C.ii.                      ping

ping and continually dreming of the  
eternitie of their barnes, when the ve-  
ry ~~Weasels~~ before their eyes doo de-  
voure theyz corne , and cuen against  
theyz wylles they are drawne of God  
to heauenly and spirituall things : vp-  
on which they looke as Cerberus looked  
vpon the sunne, when he was drawne  
out of hell, verie straingly & vncethly:  
and in dede theyz bleared eyes cannot  
long behold the brightnes of the divine  
Majestie. Nowe if the worldly felici-  
tie could be attained without labour, as  
it were in a traunce, & as if we shuld  
let it in at a windowe : or if Fortune  
would throw into our nets our selues  
sleeping, as shee is fayned to haue dealt  
with her loue Polycrates , then there  
might be a kinde of reason framed by  
our fancye, and it might perhappes bee  
believed with an vncircumcised crediu-  
lity, that it were a great deale better to  
serue the world then God : but if there  
be more wearines in walking , as a  
worldling, thē labouring as a Christi-  
an, if to be choaked and strangled with  
the cares of this world , be an infinite  
torment : if to see the conscience besie-  
ged

## or Morrall philosophy.

ged with an hundred hels, and to feele  
the racking and renting thereof, as it  
were with a thousande fleshhookes, be  
an intollerable griefe, then happie and  
thrise happy is the mortified Christian  
that is satisfied with the sweete content  
of a meane estate, and the moderate  
portion that God hath allotted him. If  
we be no where lesse troubled then  
in the wayes of God , and no where  
more wearied then in the way of sin-  
ners, as that voice of damned persons  
beareth witnes : *Lassati sumus in via*  
*iniquitatis,* we were wearied in the way  
of wickednes : is it not an extreame  
madnes, rather to bestow our labours,  
landes and life vpon those thinges  
from which wee must very shortly de-  
part, not into a newe Paradise, but in-  
to an eternall dungeon, where there is  
continuall gnashing of teeth, and the  
worme never dieth, then to consecrate  
our liues and liuinges vnto the Lorde,  
and for his sake to abide the uttermost  
brunt of tribulatiō, whē for our paines  
wee shall haue a surpassing reward :  
for the honour that wee haere losse, an  
unchaungeable honour, for the pleasure

Sapi.5.

C.iii.                    that

## Christian Ethickes

that haere we forfake, an inestimable felicitie: besides all this, what a singular peace, and what a delicate banquet is a good conscience, not wering pale with villanous cogitations, which is better then all the Epicures delights, then all transitory pleasures, then all curious & exquisite inticements, wherewith the iugling worlde doth sophistically delude vs. What pleasure can there bee in the riches of this worlde, which before they are purchased, doo weary vs, when they are possessed, doo infatuate vs, and when they are loste, doo excruciate vs. Without question, the soules of the wicked are tossed heither and thether, with perpetual cares, with mosse intricate perplexities, and grieves innumerable. Thys the Lorde hath affirmed, who as he cannot deceiue, so he cānot be deceived, *Cor impiū quasi mare seruens*, the hart of a wicked man is like a raging Sea, that can take no rest: Nothing is quiet vnto them, nothing peaceable, the trenchers wheron they cutte theyr meate with trembling handes can beare witnesse, the meate y stayeth in theyr chaps whilst they

## or Morall philosophy.

they are thinking mischiefe, can beare  
witnes, their slow & imperfit digestion  
may beare witnes: the lcanes, palenes,  
and wannes of their cheekes may beare  
witnes. They are affraid of all things,  
suspect all things, and euery thing is  
a messenger of death vnto them. Who  
would therefore amulate them, or im-  
mitate theyr manners. Who having  
forgotten theyr dignitie, their heroycal  
nature, and theyr heauenly Monarche,  
beeing made fre men are become bond-  
slaues to the worlde, lyuing miserably,  
dying more miserably, and most mise-  
rably like to be afflicted wyth eternall  
flames. There is none , but he seeth  
these things, as cleerely as hee behol-  
deth the Meridian Sunne: but there is  
not one amongst a thousande that doth  
these thinges, which he knoweth are to  
be practised, but we cleave as yet to the  
durt, wallow in the myre, and though  
the loathsome satietie of pleasures doo  
breede a surfeit vnto vs, yet cure we  
the poyson of pleasures with the hem-  
locke of obstinacie , and though our  
myndes doo sometime reclayme vs  
from such vanities, or rather impie-  
ties, yet such cogitations are soone ex-

## Christian Ethickes

tinct. We assigne the regiment of our  
mindes to a foolish Phaeton, namely to  
the secure sensualite of an appetite  
charmed with pleasures. Let a Christian  
man consider, what a daungerous  
thing it is, to live amongst them day  
and night, whose life is not onely an  
inticement to sin, a wicked May-game  
and a moste pernicious example , but  
doth wyth al endeour,bende it selfe to  
the ouerthrowe of vertue, vnder the  
Emperour Beliall,vnder the standerds  
of death, and vnder the stipende of hel,  
wageing battail against heauē,against  
the Lord and against his annoyncted.

Rom. i,

These are they whom God hath de-  
livered into passions of ignominie, into  
a reprobate sence, to do those thinges  
which are vndecent, full of all iniquitie  
full of envy,hatred,deceite,malignity,  
poysonfull,blasphemers of God, con-  
tumelious,proude,disdainfull , inuen-  
tors of mischiefe,unwise,dissolute,dis-  
orderly without affection,without mer-  
cye, who though they see the iustice of  
God,yet wyll not acknowledge it, bee-  
ing so far from excuse, that they which  
seeke to cloake and colour theyz impa-  
ritis

## or Morall Philosophie.

ritie, are the seauenfolde sonnes of the  
devill, & are worthy to be racked wyth  
wilde hores till they confesse þ truth.  
And therefore let them which are zealous  
in the Lordes wayes, seperate  
themselves from the company of such  
to whom the name of God is odious,  
virtue unpleasant, Religion a base pro-  
fession, godlines a symple gyft, honestie  
a straunge monster, and charitie a foo-  
lish affection. Let a certayne holie am-  
bition possesse our myndes, and let vs  
disdayne to take precepts of them,  
which therefore offend because they  
lacke the vse of godly precepts. It were  
better farre that they taking examp'le  
of the godlie, by lyning wel, may learn  
to be Christians, then that the godly o-  
mitting theiȝ good purpose shoulde by  
lyuing as they do, bee transformed  
to beastes. Let them bee assured, that  
pleasure when it mosse delighteth is at  
an ende, that it falleth head-long into  
the bosome of sorrow, and that the grea-  
test pleasures wyll at the last be tur-  
ned into sharpest tormentes. Gluttony is  
the mother of cruditye in the stomack,  
drunkennes breedeth the ache of the  
sinewes,

## Christian Ethickes

Snewes venereous practises b̄ed pal-  
sies, stisnes of ioyntes, and a roaring  
ventositi in the entralles. Pleasures  
are not sound nor faythfull, they salute  
vs with a fayre face, but behind thei  
backes is a grim desolation. And there-  
fore let the be shaken off in time: they  
embrace frendly, that they may stran-  
gle trayterously, and whosoever per-  
formeth this admonition, let him be-  
thinke himselfe to what a number of  
bad companions he bath gyuen a fare-  
well. Hys bodye is free from ougly dis-  
eases, his mind is deliuered from igno-  
rance, his appetite from sensualitie,  
hys estate from daunger, hys house  
from dyscord, hys soule from y secrete  
pange of a griping conscience, al things  
shall then turne to the beste vnto him,  
hys afflictions to preseruatiues, hys  
sorrowcs and brinish teares, to an ac-  
ceptable sacrifice: and the great vncon-  
stancie of frēndes, to a great confidence  
in God. I am plunged in a dēpe and  
unspeakable sorrowe, when I thinke  
vpō the fancies, or rather furies of me,  
which I can better deplore, then de-  
cribe, and rather meruaile at then a-  
mende.

## or Morall Philosophie.

mend. Is it not a great madnes, not to beleue the word of God, whose trueth is published by the bloode of Martyrs, resounded by the voyce of the Apostles proued by myracles, confirmed by reason, witnessed by counselles, by the heauens declared, and by the devils confess-ed. But is it not an exceeding madnes, for a man not to doubt of the trueth of the Gospel, and yet so to live as though there were no doubt, but it were false? If y bee true which is sayd in the Gos-pell. It is harder for a rich man to enter into the kingdome of heauen, then Math, 19 it is for a Cammell to passe through a needles eye, why doo wee so gape for ryches, why doo wee dedicate all our labour to vniust Mammon , making golde our patron and protector , as though life & death were in the baynes of that vile mettall : but here some pro-fessors of canills wyll take thys excep-tion. Ryches are in the number of good thinges, and are the blessinges of God, and therfore there can bee no excesse of them, because there is no excesse of a good thing. Thys reason because it is so well pytcht on the heads of worldly

## Christian Ethickes

cormorants, that they take it for a hel-  
met, must be wyth great considerati-  
on confuted. Ryches I grantt are the  
blessynges of God, and a cleare light of  
his favourable countenance, neyther is  
there any excesse in the Lordes bestow-  
ing, who dealeth unto euery one accor-  
ding to weight and measure : but the  
excesse of riches proceedeth from y out-  
ragious appetite of man , as the hea-  
thens dyd presigure by y courteous de-  
sire of Midas:by the infinite desire of A-  
lexander Magnus, who imagined a plu-  
ralitie of worldes , for the better in-  
structing of whō I am of opinion that  
Aristotle did especially wryte hys first  
Booke *de cælo*. It is (I say) of the inor-  
dinate appetite of man, which because  
it is excessive, it must of force prosecute  
an excesse of riches. And thus it may be  
prooued, that it hath such an obiecte to  
worke vpon. Euery thing whē it hath  
gotten a sufficient and proper matter  
to worke vpon, employeth his force to  
that thing onely, as hauing a taske pre-  
scribed to it of nature. Therefore if ry-  
ches were the proper obiect and mat-  
ter of worldly desire, then hauing got-  
ten

ten the wealth that it firsfe desired, and  
 fully proposed, as a cōtentation til the  
 end of lyfe, it would rest in þ as in an  
 hauen, & be contented wþ that only was  
 sought for contentation: but we see the  
 contrary, for it slyeth frō sufficiencie to  
 superfluity, in such fugitive maner, that  
 it seemeth nothing wyll satisfy it, but  
 excesse of rycheſ, and to that (indeede) al  
 the cogitations of þ couetous are ben-  
 ded, euer labouringe, longing and  
 compassing, till they haue aspired to an  
 excessiue substance: Duermatching  
 him whom the Romaines thought  
 matchles in hys kind, the wealthy M.  
 Crassus. Much like to these rauening  
 affections were the chaungeable ima-  
 ginations of the Heathens, who placed  
 at first in theyr Olympus but a feſe  
 Gods, yet when they werſ so haughtie  
 that eucry one would haue a God, for  
 himselfe, and himselfe a God, theyr  
 heauen werſ so full of hee Gods and ſhe  
 Gods, that as Iuuenall saith, Atlas  
 hath a heauie burthen, or to make hys <sup>Iuuenal</sup>  
 meaning more plaine, a knauish loade. <sup>Satyr.3.</sup>  
 So we if excesſe be the obiect of coue-  
 tousnes, couetousnes muſt of necessitye  
 be

Aristo.  
Libro, 2  
et hic or  
cap, 2,

be a vice, for all excesse and defect properly taken is a vice, and al excesse and defect as Aristotle saith, is to bee shunned. Ryches therefore are abused by the vntamed concupiscence of man, and are often wretted by a sinister interpretation to abuse.

It is not to be doubted, but the ryches, wherewith God aduaunced Job, were very singular, and the rare bles- singes of the Almighty, but the devill that erronious Serpent, vsed them as a bayte and snare to intrappe the soule of Job. For he imagining that his ryches, had lulled him in securtie, and intangled his conscience, thought that the spoyle of Job hys ryches, woulde haue baene the sacking of the soule. So riches were an instrument of abuse to the father of lyes. And though the pa- trimony of Naboth, were þ ordinary meane of God to serue the vse of Naboth, yet the same was an instrument of abuse to the devill against the soule of Achab. So likewyse riches were vsed of God for the allurement of Nabuchadnozer, to the acknowledging of his mercies, but the devill wrought

in

or Morall Philoiphie.

in him a discontented desire, & brought him to this absurditie, that hee thought Babilon was a Ycauen, and himselfe a God.

There is nothing in the worlde so precious, but it may be abused, as a gleystering Pearle , may bee placed in a Swines snoufe : the abuse of ryches, is the excesse of riches in mans minde, which because it is an abuse , it must not be vsed, and because it is an excesse, it must not be coueted, least swelling with Esops Frogge, to become as byg as a Bull, we burst at length with desire, and vanish into nothing. The like may be spoken touching the abuse of honours.

It is no doubt, but they are the Ensignes of Justice, and the honourable rewardes of vertue, but yet we see how by ambition they haue beeene abused, and how by corriuall passions of migh-  
tie menne , common Cleales haue beeene brought to great wrack. Was not the greuous distresse of Thebes to be lamented, when Eteocles & Polynis-  
Seneca in  
Thebaid,  
ces issuing out of the same woinbe, dyd violentlie rush into the bowels of their Coun-

Country, as a Lyon and Leoparde: when they, which by birth were equal: by blodd, were brethren: neither distant by wombe, nor disseuered by Country: they against the prescript of nature, whose sinewous perswasion doth ex-ceede all the brauery of Rhetoricke a-gainst the Lawe of Nations, against the lawe of Armies, against all right and reason: chose rather mutually to afflict themselves, then not to despise one another, as though contempt had beene the crowne of Princes, and as though to despise had beene as much as to touche Heauen with theyr fin-gers.

If yee will haue a witnesse more nigh vnto your memorie, looke vpon Rome: which was so wasted and con-sumed by the immoderate contempt of equalles, and did so languish by the ex-cessive conflict of noble Peeres, that it seemed rather to bee a shamble to the carkasses of vertuous Cittizens, then a prison to the voluptuous, and a graus to the riotous. Po npeie did plesantly iest at Cæsar, Cæsar did more esteeme the paring of his nayles, then the honor  
of

## or Morall Philosophie.

of Pompeie, both theyr swordes were drawne against the naked commone weale, one shewe was committed to two wolves, and the final end of their contempt, was the funerall of theyr commone weale. These actions did followe and immitate the contentions of Marius and Sylla. Marius made little estimation of all the nobility, Sylla did take Marius for a vile & base boorne creature, as an abiect or forlorne person: but this light contempt was of great waight, and the scalefire of pryde could not be extinguished or repressed without the downefall of the commone weale. Marius beeing constrainyd fled to Carthage, in whose ruines and reliques whilst he lodged, Marius beholding, defaced Carthage, Carthage beholding, disgraced Marius, one of them might haue beeene a comfort to the other.

Villeius  
Pater  
cul.

Thus were honours peruerslye drawne from their proper ende, to the pursuing of an unlawfull tyranny, and yet it is most certaine, that they bee God his speciall benefites and signes of his iust approbation. Saul was inue-

D.

sted

## Christian Ethickes

Prou, 2,

sted of God with most excellent hono<sup>r</sup>,  
but the devill racked the power of Saul  
to the tyrannical persecution of Dauid.  
It is best therefore to seeke the glorie  
that is of God, and not that which is of  
men. Why doo we hang so vpon the  
estimation of man? Why doo wee fa-  
shion our selues to this worlde? Why  
doo we seeke to be commended for ry<sup>ch</sup>  
and wealthie, howsoeuer wee bee dys-  
commended as ignorant and way-  
warde? In nakednes we appeared at  
first, and our last appearaunce shall be  
in nakednes: therfore to care for the  
morrow, which perhaps wec shall not  
see, or crame our Barnes, of whose  
fatnes we shall not eate, is it not a fol-  
lie, a miserie, and a madnes? If it be  
true, that the righteous shall inhabite  
the earth, and the simple minded shall  
continue in it. If the vngodly shall bee  
wiped from the face of the earth,  
and they that worke wyckednes  
shall be taken from thence. Why doo  
we live in pleasures, sith wee cannot  
continne in them, because we live in  
pleasures. If we haue any faith in vs,  
why doo we not beloeue that the Lorde  
Wyll

## or Morall Philosophie.

wyll sometime say : goe ye cursed in  
to euerlasting fire , and contrariwise,  
Come ye blessed, possesse the kingdom  
that was prepared for you , from the  
beginning of the world : Why doo we  
feare nothing lesse then hell ? And why  
doo we hope for nothing lesse then the  
kingdome of God : Why are we in  
name Christians & not indeede : Why  
cry we Lord, Lord, but doo him no ser-  
vice ? Awake worldlings, cast the fog-  
gie mist from your eyes, see and say the  
truth, giue pleasures theyr pasport if  
they fawne vpon you, beleue them not  
they are the fore-runners of death, and  
they haue clapped hands with destruc-  
tion. Endeavour to enter at the nar-  
rowe Gate, be not obstinate, because ye  
are manie. Know that but a fewe shal-  
be crowned, and it is as great a glory  
to be crowned wyth fewe , as it is a  
shame to bee condemned with manie.  
But that they may the better bee per-  
suaded by mee, and giue more credite  
to these assertions whiche I haue sette  
downe, I will by the grace of God, vn-  
folde the swete treasures of a solitarie  
life, ioyning therevnto an exhortation,

D.ii. where-

whereby they may be mooued, though not mended, & loath their vices though not leauē them: But heere at my first entraunce, they will trippē mee wyth this obiection. Woulde you haue vs goe into the Wildernes, that is a place for Hermites: to the Forrest, where Palmers doo macerate themselues: to the Hylles and Haileyes, where solitaire Sheepeheardes dw abide: or to the Woodes and Groues, where Dutlawes hide their heads? Their patience in such sorte I meane not to offend, because I wyll not touche that string whereon they harpe so much.

The continuaunce of this dyscourse shall make manifest, that as I ay me at a fayrer marke, so I meane to take my standing on a better ground. But for the excusing of the Hermites life, thus much I doo aunswere: not as greatlie vrging it, but as aunswering fooles according to their folly. The Hermite hauing nothing, hath nothing to bee robbed of, is not with cares ouerprest, nor with the multitude of the vniiest ouercrowded. The rich personages, in whose houses swarme tropes of frændes

## or Morall philosophy.

fréndes and seruauntes, haue so many  
moathes commonly feeding vpon they<sup>r</sup>  
bagges , vnles they be altogether ex-  
penceles Eoclioes , that the siluer fal-  
leth out of them before it can well bee  
spared. And in such varietie of freends,  
whereof some be cholericke, some me-  
lancholicke, some sage, some voluptu-  
ous, some humble, some proude, some  
mercilesse, some pittifull, some enui-  
ous, some faithfull, and this last some  
is the least some : in such discorde of  
affections, disagreement of inclinati-  
ons, dissent of motions, contrarietie of  
humores . Whether or whom wyll hee  
please that hath shuffled himselfe wyth  
so manie : and entred into a league  
with men so diversly disposed. If hee  
be a dauncer, his Stoicall fréndes are  
at his elbowe, with a payze of pinsors  
to keepe him in tune. If he be no daun-  
cer, his Epicureall fréndes thynke  
straight way that hee is in a traunce,  
that he is dyspossess of his lively spy-  
rites, that he is inflamed with a foolish  
zeale, that he is allured by Pulpet per-  
swasions, as if they should say, that hee  
were tempted of God : and when he is

D.iii. thus

## Christian Ethickes

thus estrauenged from their fashions,  
they are ready to be at defiance wyth  
his freendship.

Iunenall,  
Satyr,3,

*Charus erit Verri, qui Verrem tempore  
Accusare potest.* (quo vult,

Verres amongst his freendes  
doth onely him recyte  
That beeing his confederate  
may him of crimes indite.

Arist. in  
arte poe-  
tica.

Now there is an other sort which  
be of the meane pitche, and they alowe  
to theyz frēnd some kind of dauncing,  
but some they abiudicate, hauing that  
saying of Aristotle for a principle: *Omnis  
saltatio non est illicita, quemadmodum  
nec omnis motus.* All dauncing is not  
vnlawfull, no more then euery moti-  
on. There is a fourth sorte, and they  
can not abide their frēnde to gyue hys  
minde to anie thing, to which they doo  
not addict themselues, though they doo  
not mislike the qualitie wherein he de-  
lighteth, saying that a frēnde must bce  
*alter idem*, so like, that if he spitte after  
an other sorte, hee is to bee accounted a  
*Schisma-*

Schismatike. Amongst so many heads, sences, and sentences, such chaunge and mutability doth ensue, that euery morning, wherein a man so distracted by diuers perswasions ariseth out of hys bedde, he ariseth with an other minde, and as an other man like to these *animatio diaria*, and *horaria* which continue in their estate but for an houre or a day: or like to Heraclitus his horse, which going into a Kyuer, did never returne out of the Kyuer, y same horse that he was when he went in. Though this be an inconuenience, yet it is seasoned with this cōmoditie, that a man in companie is merry, and passeth away the time by some recreation or other. See how wee triumph in our folly. We laugh as loude as Jupiter dyd, Valer. When he was heard to laugh from the heaven to the earth: but it is vnpossiblie that our myrth should not be overcast, with a clowde of sorrow. Everye foresight of some mischiefe being at the doore ready to arrest vs, or remembraunce of some sorrow, having latelie past by, and frozen our hartes with hys stornie countenaunce, dauntesh our  
D.iiii. cheere

Cicero.

Arist. Metaphisi.3, c.5

Flaccus

Argonautic.

Lib.6.

cheere, interrupteth our myrth, chaungeth our Commedie into a Tragedye, and our laughter into lamentation. Cuerie doubtfull rumor of a perillous thing, maketh our hart to sobbe , our minde to feare, and smiteth the whole man with such an uniuersall extasie, that we feele as if were a worme, feding on our hartes, and a threatening that maketh vs to shake , and all our ioyntes to tremble. How soone might a man discharge himselfe of this burthen, if he would professe a solitary and chaste life : which I will first illustrate by a similitude, and afterward by reasons and examples. When a man maketh his Testament, he renounceth the worlde, and in a little paper hee dooth orderly and conueniently dispose every thing. When he is dead, he is neuer more likely to be troubled againe wyth such cares, or with any worldly busines, which is the fountaine of sorrow, of which, as often as we thinke, wee cannot choose but sighe. If a man wold ordayne his will, take his leue of hys carnall freendes, byd the worldly cares and cogitations adewe, and besake hym selfe

or Morall Philosophie.

selfe to a solitary or sober life, I meane amongst men, not amongst beastes: amongst men also, not as seperated from their company, but as sequestred from their contagien, hec shoulde not in any wise enjoy lesse quietnes and tranquilitie, then if he were in his graue, the doore whereof is alwayes shutte, that no euill tydinges may enter. He that sitteth on the throne of wealth, compassed with a large circle of freendes, hath (as long as the sun-shyne of Fortune doth warme his bagges, and as long as his glistering substance, maketh every man to cast vppe hys eyes) a great multitude of freends, but when Fortune beginneth to wage battayle wyth him, when his riches be melted, and his authority eclipsed, then everye freende flincheth from him, and then he is as wylling for shame and sorrow to forslake hys freendes, bering then by compulsion enforced to leade a solitarie life. And hadde he not beeene better to haue chosen a solitary life at the first, that is, not to haue reposid his confidence in freendes, but to haue wholye relied upon his God, trusting freendes

as

## Christian Ethickes

as mistrusting them , and so determi-  
ning of them, as hauing a doubt of thē  
To be chained to a freende, is a serui-  
tude, and to follow him in all things, is  
to leape beyond the line, to raunge out  
of the way, and to leauue God for man.  
Nowe, when after our pleasures com-  
meth a chaunge, and after the dawning  
of our ioy, ensueth a blacke and gloomy  
night of care and sorrow, then we wish  
for death : but that desire which encro-  
cheth vpon vs, by the violence of aduer-  
sity, is nothing so welcome vnto vs, as  
that we willingly admit. If the man  
so debased, and throvne from the toppe  
of a prosperous estate , had at the first  
gyuen himselfe to solitarines , he had  
wanted, I graunt many pleasures, but  
he had lacked also manie sorrowes, and  
he had escaped that extreame sorrowe,  
into the bottome of which , aduersite  
hath throvne him, and howe can it bee,  
but that such a life should be better, thē  
a life ledde in pleasures, when he wy-  
sheth after the ende of his delights, ne-  
uer to haue enjoyed them, saying some  
tyme as Augustus said : *O vitam celebs  
vixissim, orbisque perissim.* I woulde I  
had

Augustus

## or Morall Philosophie.

had never beene a husbande, I woulde  
I had never beene a father : sometimie  
with a tragicall tune lamenting, *durus* Seneca  
*est seruire, cum didiceris dominari* : It is  
an harde thing to learne seruitude af-  
ter soueraignty. Sometyme with dys-  
contented Cicero exlayning : *Cum no-*  
*sis qui fueris, non est cur velis viuere.* Sith  
thou canst not enjoy thy lyuing, why  
wouldest thou enjoy thy life ? If thou  
haddest beene solitarie Cicero , thou  
haddest not drunke of the poysonfull  
cuppe of envy, thou haddest escaped the  
swordes of Antonius and Herennius,  
carrying thy heade vpon the poynt of  
his sworde, should not haue made the  
Romaines to haue gazed vpon it, as  
Children stand wondring at a Puppet  
erected on a pinnacle. Much eloquence  
we had lacked, if thou haddest not beeene  
in Fortunes fauour : but yet many ho-  
nour thy elcquince , that care not for  
thy fortune. If thou haddest declay-  
med against a Piller of thine owne  
house, within thy private walles, and  
haddest imagined it to have beeene An-  
tonie, and haddest engrauen therevpon,  
thy Philippicall Orations, neither  
had

Cicero.

## Christian Ethickes

had we lost the eloquence which wa  
contained in them, nor thou the dignity  
in which thou diddest pronounce them.  
Let everie one consider, to what course  
of life he committeth himselfe. If hee  
make pleasures his companions, hys  
money cannot long keepe him compa  
nie : if he make moneie his companion  
he shall not lacke copartners. Hys Pe  
nelope can not be without fiftye woo  
ers , a companie of good felowes, com  
monly called theues, will bee ready *ad  
conciliandam benevolentiam*, of his ar  
genteall assemble, gathered together  
from diuers coastes and quarters of the  
world. If he seeke one lie to haue the  
applause and approbation of the com  
mon people, as a perpetuall Perithous  
vnto him , hee followeth after flying  
Wydes, and beateth the winde wyth  
his breath. The people is a chaungea  
ble societie, and hee must bee a perfitt  
Chamæleon that retaineth their fa  
vour. Demosthenes did thinke that the  
Athenians good will, had beene for his  
singuler eloquence in the highest degréé  
toward him, and I thinke it was : but  
as it is the vse of humaine thinges,  
which

which fall when they are at the highest. Diogenes holding uppe his scrip on his staffe, whilst Demosthenes dyd with an oratoricall discourse allure the eares of the Athenians , withdrawe we from Demosthenes all his auditors, and turned all their eyes to a vaine spectacle, verifying that which he dyd before speake of them, that they were *Bellua multorum capitum*, A beaste of many heades, to vse a more ciuill interpretation , men of many mindes. Now he that fancieth so much the peoples fauour, must either serue theyr humors, or els they will utterly reiect him: if he folow their affections , hee must be a slau to their wylles, and so not be ledde by his owne reason, which is proper to man: and in him contrarie windes must blowe at the same time, which combat is against nature. He must holde with some of the people one thing, and with other some þ contrary: and so in inward affection. He shall fight for himselfe against himself, beeing diuerely distracted , making a <sup>Liuius,</sup> Metius Suffetius of his owne minde, Lib, I plunged in the hell of doubtes, and a galla-

galla-masrie of his conscience, which if  
 he wounde, that is an other hell, and if  
 he die without repentaunce, hee must  
 looke for the third hell. But he wyll so  
 prouide, that he be in great fauor wyth  
 some honourable personage, and so ha-  
 ving gotten a golden vizard to a badde  
 face, he thinketh hee may maske in al  
 kind of pleasures, without any stayning  
 of his credite: for as for conscience, that  
 is the least question, he thinketh his e-  
 stimation can never be impayzed by a-  
 ny chaunge of fortune, imagining that  
 he is *secundus a Ioue*, the next to Iupiter,  
 and like a foolish Weather-cocke,  
 turneth to every proude imagination,  
 as his fancie windeth him, but he must  
 not thinke, that his minde can be *faber*  
*fortunæ sua*, the carpenter of his owne  
 fortune. He may imagine that he hath  
 golden Mountaynes, that he is a Citi-  
 zen of the siluer world, that he is the  
 sonne of the white Henne, and manye  
 such gloses he may make upon a phan-  
 tasticall text. But Fortune cannot bee  
 faithfull, shee is onely stedfast in vn-  
 stedfastnes, rowling continually hither  
 and thither, according to the circute of  
 her

De morib.  
 vltima fiet  
 questio  
 Iuuenal.

or Morall Philosophie.

her whēle. Plautianus was in hygh fa- Dion in  
nour with Seuerus, but his estimation vit. Seuer.  
was nothing so great as his ruine, hys  
aduersitie by many degrāes exceeded his  
authority : if he had not beene knowne  
too manie, manie had not known hys  
fall : if the light of the Mōone were not  
very great, Who would watch halfe a  
night to behold the eclipse. To lose at  
one clappe the credite which he did pur-  
chase by so great service, and so conti-  
nuall attendaunce, that hee did even  
scrue out a seruitude to purchase a  
kingdome, which bothe to obtayne and  
lose, almost in one moment, to chaunge  
hys honney for poysone, and hys blysse  
for bale, muste of force be a great an-  
guishe to Plautianus. A whetstone to  
his myseries, a worme wood to hys re-  
membraunce, and a canker to his hart.  
If he hadde dwelt in a meane Village,  
vnder the name of a poore Gentleman,  
he shold haue beene loued of his neigh-  
bours, but not enuied : and though hee  
had beene a scandall vnto his enemies,  
yet he shold not haue beene vnto them  
a ridiculous spectacle. It is not my  
meaning, to perswade any manne to  
dwell

dwell in Diogenes hys Tubbe, or Clearchus hys Truncke., to live onelye by eating the ayre , or to repose hys cheefest delight in the buzzing of a Wæ, but to exhorte euery one, that he singe and seuerre his desire from the worldly delicates, to estrange hys cogitations from the allurements of the eye, to restraine hys appetite from the deuills triangle, Bacchus, Cupid, and Venus. That is, not to be accounted a chaste and contemplatiue life, which is consumed in corners vpon a melancholike passion, or continued in desertes vpon an amorous desperation , or which is spent in loathing the societie of menne, but not in forsaking and renouncing the company of vices. They which so passe the time, that the print of theyr foote-steppes cannot bee perceiued, to tend eyther toward the Courte of Vertue, or to the Court of Venus, but stand still in the meeting of these two waies, are rather to be accounted Neutralles then Christians, rather sluggish drones, then eyther godly Eremites, or celestially Eunuches, or solitarie Virgins, hating rather men with Tymon , then the

the sinne of Man with S. Augustine.  
The popish Monks make a goly shew  
euery one of them liuing *solus cum sola*,  
I would haue said *solo*, but that they  
serue not *Bona Dea*, and therefore they  
vse not her precept.

*N on intret fæmina limen.*

These are not the true professors of  
a solitarie and vertuous life, beeing no-  
thing els but the Popes Adamant, not  
to dralwe yron, but coyne vnto him.  
But they onely are accounted the per-  
fitte *Solitarians*, and they onely are pre-  
cious in the sight of God, which behauie  
themselues in this world like Straun-  
gers and Pilgrims, beeing as it were  
incarnate Angels, hauing their mindes  
firte on the heauenly delights, and on  
the heauenly knowledge: which are  
base in the sight of Men, fooles to the  
Stoikes, blockes to the Epicures, cast a-  
wayes to the contemptuous, and to ex-  
presse all in one worde, wormes and  
not men. They are like Beacons up-  
on hilles, which stande in a solitarye  
place, and yet gine light to the whole  
Country rounde about, at whom euery  
woolding doth gaze, as at a Stranger,

or outlandish person, mervailing whence  
he came, whether he will, or what  
course he meaneth to take: but these  
straungers of the world, stand at a bay  
with pleasures, at a defiance with the  
devill: having crucified themselues to  
the worlde, and the worlde vnto them,  
they put a great distinction betweene  
the Harpe of Paris, and the Harpe of  
Dauid, betwixt the dauncing of Debo-  
ra, and the Iewish women, and ydaun-  
cing of Venus, and Lycomedes bys  
Daughters, beeing never merrie, but  
when it is said vnto them, Come let vs  
go into the house of the Lord, because  
their feete shall stand within the gates  
of Ierusalem, never delighted to throng  
with the multitude, but when they goe  
*ad domū dei cum frequentia*, to the house  
of the Lord with a great assembly.

They seeke not to haue theyz names  
blazed by the Trumpet of the common  
people, they do not watch, nor care, nor  
trauaile for a popular frendship, they  
do not hauke nor hunt for lucre and  
gaine, but if it please the Lord to place  
them in seates of honour, they take it  
as a free gift, not as a merited reward,

vsing

Statius in  
Achilie id,

Psal. 22.

Psal. 55,

vsing their honoꝝ to the Lordes honoꝝ,  
ready at al times to resigne it, when it  
shall please him to remoue it: and if it  
please the Lord to kepe the in a low e-  
state, & to barre them frō the waight of  
honours, they are contented with his  
grace, and making frendes of the wic-  
ked Maimon, vpon whom they do  
not relie, because they must not make  
such a base matter their Bulwark, but  
charitablie dispensing their substaunce,  
to the vse of their needie Brethren, to  
the discharge of their owne want, and  
to the glorie of God: they so vse þ world  
as not abusing the world. But in these  
dayes, vnlesse a man be frollicke, and  
dissolute, he is accounted melancholick:  
vnlesse he haue a round invention to  
returne a quippe, he is accounted lu-  
naticke: if he cannot cozen, he is a sott:  
if hee bee ſimple, haue is a foole:  
if he be ſolitarie, hee is a *misanthropus*, but  
if he be a familiar companion, one that  
is taught to the game, and a confede-  
rate in venercous practises, such a one, Ouid.  
as Ouid describeth. *Qui canit arte ca-  
nat, qui bibit arte bibat:* he is accounted  
immediatly a good fellow, a floſore of  
this age, and he is inuerted with ſuch

C.ii. plausible

sible titles, that he followeth the race of them that praise him, as the Ape dooth the steps of them that trace him. The solitarie man hath fewe frændes, and therfore fewe enemies: he taketh no partes, and therefore is partaker of no harmes. Cicero was once determined to prosecute his studie, and not to meddle in the ciuill warre, betwixt Cæsar and Pompeie, but alas he drewe hys fæte too late out of the myze, wherein so long he had bedawbed them: for shewing before a frendly countenance to Cæsar, and professing great frændship to Pompeie, such like affections to persons so diuersly affectioned, he was looked for of the one, and longed for of the other: the one claymed him, the other chalenged him: Cæsar was iealous of him, and set hscoutes to prye whether he applyed himselfe any way to the pleasuring of Pompey, and Pompey also watched him very narrowlie, with an attentive hæde, examining his proceedings, and doubting that hee dyd more esteeme of Cæsar then of him: so that Cicero then beginning to bee solitarie, was debarred from his intent,

and

## or Morall philosophy.

and the more close and solitarie that hee  
was, the more diligently and circum-  
spectly was he watched : so that it is  
not enough to shake of partialitie and  
affection, and goe to his studie, & there  
betroth himselfe to his Minerua , ba-  
uing the worlde before him, in a Cos-  
mographicall Mappe, and the state of  
the common Weale in the parliament  
of his cogitations , but he must set vp  
on his doore in the first yere of his Man-  
hoode : *Hic sicut est Vasias* : Vasias ly-  
eth buried heere: as though he hadde  
lost his life, and had entred into a new  
worlde. For if a man be halfe alius  
and halfe dead, to this wicked worlde,  
full of contentions and cares, he pur-  
chaseth to himselfe the name of Am-  
phibion, a beast that lyueth bothe on  
water and on land, and such a munke  
is like to the bare scalpe of a Monkes  
head, that is halfe an heade, and halfe a  
skul : such demi-worldlinges should bee  
vsed like the Batte, which was thrusse  
both from beastes and byrdes, and haue  
a garment shaped after two fashions,  
that he may learne of his coate what  
deformitie there is in his mind, but the  
world-

## Christian Echickes

linges are so charmed with the sweete coniuration of pleasure, that they think their delightes shal never have an ebb, that there shalbe no intermission of sorrow, no chaunge of fortune : that they shall intreate age with a congie, death with a kisse, the hellish tyzanny with a deuoute placbo, and the God that maketh the Temples of Heauen to shake with thunder, by powring out a fewe wordes in forme of a prayer. Byth they haue aboundinge of all thinges, iocularitie at wyll, pleasure in theyr hands, pouerty vnder their feete, welth in a chayne, which they plucke in, or let out, as it shall please their fancies: they are fullie perswaded, that they shal neuer taste the cappe of sorrow, that they shal never be pricked with thornes: that they shal never behold the sworde of vengeance. These voluptuous Thrasoys, thinke that they shine lyke the greater starres, whiche obscure the lesse. And indeede they shine in a kind of branery : but how? Euen as y glimmering of a glassie substance, whiche is darkened as soone as it appeareth, and from the Orient to the Occident there-

of

## or Mortall philosophy.

of is a very shōrt space, and a little diſtance. In y darke cloſdes of miserie, in the ruine of prosperitie, in y wayne of fortune , in the conuision of ſtates, and the conuerſion of times : where bee these ſparkling starres Hector, Troylus, Deiphobus, Paris, and Priamus? Where is the pompe & maiestie of that great kingdome? where be theſe gozgious Wlomen, Andromache, and Hecuba: where be theſe diuine walles, builte, erected, & eſtabliſhed, by y hands of Neptunc & Apollo? where is there a monument , print or ſigne of y large and famous region, which was called Dardania? Troy is not in ſo good caſe that it is turned into ſtanding Corne, as the Poet imagined, when he ſayde  
*Iam ſeges eſt ubi Troia fuit* : but the corne is cutte, and the ſtubble remayeth. These ſame starres haue nowe lost their light, and are couered wyth the mantle of darknes. They may ſay, we were Troians, but now are aſhes: we were starres , but now are car- kasses: we were Grapes, but now are dredges: we were the honour of Troy, but now are the ſotteſtoole of the Gre-

Ouid in  
Epistol.

## Christian Echickes

cians. O wonderfull chaunge, importunate times, and crooked fortune. The Sheepeheardes do sing in the field, the conquest of the Troians, and the Troian warre is the Sheepeheards caroll. O flipperie dignities, headlong honoure, fugitiue glory: which in one moment lighted vpon them and rebounded from them. But these were mighty menne that bare too high a sayle, and therfore had iustlie such a stripe gyuen them, and such a penalty inflicted, let it bee so: But shall Hector die, and Astianax liue? Shall the thunderbolt of Ioue strike downe the Giants, and shal Phaeton that proude boy scape the force thereof? Shall the trees fall, and shall not the leaues be moued? Shall Cities be shaken with earthquakes, and shall cotages stande, it is impossible, and incredible: but what is this against the voluptuous? Troy was deceitfullie ouercome by the Greekish craft, & perjurie: but Troy was firste bathed in Wine, before it was circumuented by fraude, and drenched in blood.

Virgill.

*Inuadunt urbem vino somnoque  
sepultam.*

The

or Morall Philosophie.

The Greekes inuade a careles drunkē  
Towne.

Whan I cal to mind, how the sumptuous buildings, which the Romaines did consecrate to pleasure, are turned to nothing, how their Theaters, Amphitheaters, Circi & delightfull bathes are withered with a light drynes, dissolved with a little blast, and rowldes downe as it were with Fortunes dalliance. I meruaile that the Epicures are so secure , that they thinke theyr joyes shall alway continue, or if they thinke on death, yet they imagine, that after their death they shall be renoumed for some rare Trophee of pleasure : when death hath once seyed upon them, all such thinges are discontinued, neither can they looke backe to their former pastimes : the Idolles of their Epicurisme shall bee throwne downe by the breath of his mouth, before whose face, the Idols of the Gentiles were dissundred into dust, and now in dust are they buried. Let them therefore before their death thinke of their death, let them before they be embarked, meditate both of the Hauen, which

is

## Christian Ethickes

is the porke of happiness , and of the Rocke, which is the receptacle of the vnhappy: and let them in mind foresee the grim and blustering countenaunce of the terrible and threatening day, in which the Arletrées of the world shall lie in sunder, the starres shall fall from the heauens, when the Sunne shall be ouercast with an yron colour , hyding his head because he hath lost his light, and the moone beeing deprived of her light, shall stand astonished, when the reuenging fire shall droppe from Heauen, and the sparkes of the lightning shall kindle in the stonye Rockes: whē the Seas and fountaines shall burne, when the ayre shall be inflamed wyth burning clowdes : when this auncient forme of the world shall bee chaunged. Let them thinke of þ miserable Dun-  
geon, which contayneth the powers of darknes, that loathsome lake of hell, where the devills are plunged, as in a swallowing golphe, out of which there is no egressse, buried in the bottome of a basse fornace, and breathing out of their nostrelles the smoake of venge-  
ance, out of their mouthes an eter-  
nall

## or Morall Philosophie.

nall fire, to torment the distressed: with  
one hande they stretche out bright fire-  
brandes, in the other they holde theyz  
three forked fuskins, both of them as fit  
instruments of theyz tyrannous cruel-  
tie. There is continuall gnashing of  
teeth, sighing and sorrowing, both of the  
devill himselfe , and those whom hee  
scourgeth, with whips that will never  
be worne, scorcheth with fire that wyl  
never be extinguished , fettereth wyth  
chaynes that will never be loosed, and  
feareth with wilde Bulls that will ne-  
uer be wearied , consumeth with a  
worme that will never be filled , dys-  
toyneth with rackes which will never  
be broken. The Prince of darknesse  
howleth, because he hath lost the hea-  
venly mansion, wherein before hee had  
the vse of inestimable ioyes. And they  
because they left the happiness , y was  
offered vnto them, if they woulde haue  
left the waies that ledde to destruction.  
Let them to whom God permitteth  
the fruition of this vitall ayre, thinke  
of these thinges, and lay them vp deepe-  
lie in their hartes, let them lift vp their  
eyes to heauen, and their hartes to the  
heauen

## Christian Ethickes

heauenly comforthes, let them long to  
be placed in the Parradise of blisse, and  
to be cladde with the robes of glorie, to  
be crowned with the garland of victo-  
rie, to be initiated into the misteries,  
and admitted into the secrete treasure  
of that divine contemplation, which is  
not by any mans speeche , or thought  
counteruailable, by the benefit of which  
they shall behold the shyning gates of  
the heauenly Jerusalem , the walles  
streets, and dwellings thereof, þ troupe  
of Cittizens and they<sup>r</sup> myghtye Mo-  
narche : whose Towres are of preci-  
ous stones, whose buildinges are ador-  
ned with Saphire and Smaragdi: Then  
they shall see the Sacrifice of their re-  
demption, the pure, holy, and immacu-  
late Lambe, with the quyre of Angels,  
they shall glorifie God, amidst þ blessed  
number of Prophets, Apostles, Mar-  
tyrs, & Confessors, with the righteous  
Men and Matrons, with the innocent  
Virgins and Children. Wherefore  
let them desire to bee delivred from  
thcse fleshly bondes , let them be wyl-  
lingly content to leauie their Tentes of  
Ceder, that dwelling with Cherubins  
and

and Seraphins, and the happy soules  
of the Sainetes, they may trinmpphant-  
lie sing these hymnes vnto the Lorde,  
which are vsed in Sion. Let them adde  
to these three, three other contemplati-  
ons, very necessary and conuenient, let  
them deepe I say deliberate of these  
three thinges : First, howe bale our  
estate is in this life. Secondly, howe  
discommodious this worlde is vnto vs.  
Thirdlie, how shor t and momentarie  
this life is. For the first, let them enter  
into the consideratio of mans original,  
who when he commeth into the world,  
doth with great weakenes, imbecilitie,  
feare and trembling, enjoy the earth.  
and receive the ayre : hee shinketh,  
quakeh, and quauereh, staggereth and  
starteth backe, as though hee woulde  
gladly returne , and reenter into the  
closette of his mothers wombe. And for  
the euident demonstration of his mys-  
liking of this world, he beginneth to  
weepe, and cry out in most rufull and  
pittifull manner, with a skreeking and  
dolefull genethliacon, which is so pro-  
per to the nature of man, when it first  
sprouteth in this world, that the lear-

ned

Ioan. Pic.  
Mirand.lib.  
7, in Astro.

ned Mirandula not vnwisely sayd, that  
a Child as soone as he is borne, giueth  
out no signe, which is proper to man,  
but oaelly weeping: and hath hee not  
good cause of weeping, when hee com-  
meth into the Theater wherein Malici-  
ousnes playeth her prize , when hee  
commeth into a vayle of myseries, into  
a deserte full of vncleane byrddes, into  
the world(I meane) possessed of white  
deuills and blacke devils , into a place  
that received him being actually inno-  
cent, but wyll send him backe, beeing  
overflowne of vices , and when hee  
groweth in age, he groweth like a ten-  
der hearbe, vnto which hee hath often  
beene, and may well bee compared, not  
for any internall power, wherein hee  
resembleth the herbes of the fielde, but  
for an internall impotencie , for hys  
fraltrie, tendernes and weakenes, for  
his great neede of vnderpropping, che-  
rising and defending, subiect to the  
coldnes of the ayre, subiect to rage and  
violence, and when he is even at the  
toppe of his perfection, how farre is he  
excelled in many thinges of the brute  
beastes,

beastes, which he taketh vpon him to  
mangganage, to vse at his pleasure, and  
with a lyon-like looke to despise. All Aristot.  
temporall and worldly delight, consi- Rhetoric. I.  
steth in thre thinges : in perceiving <sup>cap. II.</sup>  
thinges present, which are delightfull  
vnto vs : in remembryng thinges past,  
which haue beeene pleasant vnto vs: and  
in hoping for thinges to come , which  
may be pleasant vnto vs. In these  
thre thinges, Man may challenge the  
victorij: but quietnes consisteth in thre  
other thinges. In perceiving thinges  
pleasaunt, without hurt : in remem-  
bryng thinges past, without greefe : in  
looking for thinges to come , wythout  
feare. And in these thre thinges, Man  
is overcomed of the brutish creatures.  
Varietie likewise consisteth in thre  
thinges : in enjoying many thinges:  
answering to many affections : in  
finding out helpe to nature : in know-  
ing many thinges : in those thre, Man  
is the victor. But contention is repo-  
sed in thre other thinges: in being free  
from mutabilitie of desires, in beeing  
satisfied with that whiche natures boun-  
tie doth exhibite, in knowing nothing  
that

Prou. 30

Job, 39,

that might be wyshed to bee knowne:  
and heerein the sauage beastes haue  
preheminence. There bee soure small  
thinges in the earth sayth Salomon,  
and yet they are wyser then men that  
bee wyse. The Antes a people not  
strong, yet prepare they theire meate  
in the Summer. The Connies,a peo-  
ple not mighty, yet make they theyr  
houses in the Rockes. The Grashop-  
pers haue no kinges, and yet they goe  
all foorth by bandes. The Spider hol-  
deth with her hand , and is in kinges  
pallaces. So the Lorde that bee myght  
shew shewe weake mans power is,  
beeing compared to other creatures,  
that hys owne power might cleerelye  
shyne in the creation and gouernment  
of them, dooth thus exposituate wyth  
Job. Who hath sett the wilde Asse at  
libertie, or who hath loosed his bands?  
It is I which haue made the wildernes  
his house, and the salt places his dwel-  
lings. Hee mocketh the multitude of  
the Cittie, hee heareth not the crye of  
the dryuer. And againe. Hast thou gy-  
uen the horse strength, or couered hys  
neck with neyghing, he diggeth in the  
valley,

## or Morall Philosophie.

valley, and reioyceth in his strength, he goeth foorth to meete the harshest man, he despyseth feare, and turneth not his backe from the sword. Job bee-  
ing greatly apalled and daunted, wyth  
these and such like speches, doth con-  
fesse his imbecillitie, acknowledgeth  
his basenes, and remoueth from hys  
mind all opinion of statelnes, & wyth  
great humilitie, meekenes, and lenitye  
of mind, frameth this aunswere to the  
Lord. Beholde I am vile, what shall  
I aunswere thee, I wyll lay my hande  
vpon my mouth.

Thys may sufficiently argue mans  
ignobilite and contemptible estate in  
thys life: if we rest onely in the natu-  
rall manne, and goe no further: but  
this notwithstanding he will scarce be-  
leue, that this worlde is discommodi-  
ous and daungerous vnto him, sith  
hee tasteth the fruites of most accepta-  
ble freendshippe, and hath such a large  
title to so many frendes. By that  
record I wyll be tryed, and as the  
iudgement of freendshypp is registered  
in the hartes of wise men, let definitiue  
sentence bee giuen. ¶ The discoloured

F. and

and mutablie affection of frendes hath  
driven many to that exgent, that they  
haue beeene ready to aduowe and be-  
take themselves to a voluntary exile,  
whereof Vmbricius the Romaine was  
one, who made this protestation.

Iuuenal  
Satyr, 3,

*proponimus illuc*

*Ire fatigatas ubi Dædalus exxit alas.*

Thither I meane to hie  
Whither the wearied Dædalus constrain-  
ned was to flye.

And he giueth afterward a substanti-  
all reason.

*Quis nunc diligitur, nisi conscius, & cui  
(feruens*

*Aestuat occultis animus semperq; tacendis.*

What man is nowe beloued,

but he whose guilty mind  
Dooth feele the flaines of secrete sins,  
and can no comfort find.

Salomon did much lament the de-  
fect of charitie, and the coldnes thereof,  
when he considered that the poore and  
innocent manne was frendles and suc-  
courlesse.

I behelde (sayth Salomon) the  
teares of the innocent, and there was  
none

or Morall philosophy.

none to comfort him, and hee coulde  
not resist the violence of aduersaries,  
being destitute of all mens ayde. Ther  
fore I prayed them that were deade,  
more then them that were lyuing, and  
happier then bothe did I iudge him  
that was not yet borne. As it was in  
Salomons time, so is it nowe, and I  
feare worse. What cruelty is daylye  
committed of neighbour against neig-  
bour, brother against brother, freend a-  
gainst freende?

Eccle, 4,

*non hospes, ab hospite tutus,  
Nec sacer a genero, fratrum quoque gra-  
(tia rara est*

nor hoste his guest doth spare.  
Nor sonne in lawe the father in lawe,  
and brothers loue is rare.

There is nothing more common in  
these dayes, then frendly salutations,  
sugered speeches, large promises, fau-  
ning faces, fauourable wordes, the fide-  
litie of the forehead, and the charity of  
the countenaunce.

But a frende that will take his hart  
out of his brest, and gage it fo thy safe-  
tye, to whom thy teares be as greeuous

## Christian Echickes

as the droppes of hys own blood, which accounteth thee his owne deere worth, though thou be deformed by pouertye: such a freend is the beauty of the world and his freendship is a rare mysterie to the cōsideratiō of man. But such freend ship is y imagined freendship of Aristotle, which is (so haue we corrupted & al tered nature) an accident but not inhæ rent in any subiect: an excellent thing, & divinely described. But y good Phi losopher (peace be to his cinders) coulde not give an instance of a perfit freend, though hee gaue many rules and docu ments, which may direct to freendship. Nothing tickleth more in the eares of men, then the name of society, and the profession of amitie, nothing seemeth more delectable vnto vs, then the name of freendship, nothing more detestable then the name of enimitie: yet in the common practise of our life, that which by wordes we doo so greatly dyscom mend, by deedes we doo confirme and approoue, and in our hartes enimitye hath a francke tenement: freendshyp is tenaunt at wyll, which in euerye cholericke surie, we are ready to ex trude.

or Morall Philosophie.

frude. This is the cause that frendship  
is so clowded by anger, so diminished  
by suspition, so weakened by emulati-  
on, so corrupted by enuie, so supplan-  
ted by trecherie, so sole for commodi-  
tie, so chaunged with nouelty, so farre  
distant from constancie, that this onely  
remaineth to a man to be ast of in freend-  
shyppe, that he is not deceiuied nor be-  
trayed by his frendes. Now if frendes  
be so disprofitable, and frendshyppe so  
daungerous a thing in this Worlde,  
what are then our foes in this worlde  
our sworne foes, our bitter enemies,  
such as are never satisfied, till they  
eies be glutted with beholding a whole  
Aena of miseries falling vpon vs. Let  
him leath therefore this wold, let hym  
loath this life, let him desire to leave  
this carkasse. This life is indeede a  
death, and this carkasse but a Tombe  
and Sepulcher of a shryned soule. Let  
him desire to bee dissoluued, and to bee  
with Christ, for that is the best with-  
out comparison. Let him lastly call to  
account the shortnes of thys life. Let  
him marke howe the Feathers are al-  
most as soone molten as they beginne

Phill. I.

F. iii.

to

## Christian Ethickes

to growe.

Job,14,

Psal,90

Man (sayth Job) is of a short continuaunce, and full of trouble, hee budeth as a flowre , and is soone cutte downe, he vanisheth also as a shadowe and continueth not. Though a man (sayth Dauid) shoulde passe the compasse of a thousand yeeres , they are but as yesterday with thee , and as a watch in the night. Thou takest them away, as it were in the flowing of the sea, they are as a dream. They are in the morning as grasse , that vadeth away, which vadeth in the same morning wherein it flourisheth, in the euening it is cutte vppe, and withereth away: all our dayes: passe away from vs by thine anger, we spende our yeeres, and they are like vnto a tale, in the daies of our life, be but seauentie yeeres , and if we bee most healthfull, but eyghtye yeeres, the greatest excellency of them is troublousine and greeuous , which when it passeth away wee doo immedately vanish. Let vs therefore make great account how we spend y dayes of our peregrination in this worlde , and the longer we liue, let vs liue the better

## or Morall Philosophie.

ter, God will not bee wanting to our wyll, if our will be not wanting to our selves, let the worldling weigh in hys mynde, the reasons and precepts that of the sacred wordc of God I haue bor- rowed. If he thinke them to burthe nous, let him thinke of the reward that he shall haue for the carriage. The weight wherewith he is charged, is the waight of pearles, not of quarry stenes. Every ounce hath a pound of commo- ditie : and let the godly Christian take this poeticall clause, not as poetical but true, and as a freendly farewell of a con- templatiue Christian.

*Hic sumus extores, alienaq<sub>3</sub> regna tene-  
sub gravis exilii seruitiig<sub>3</sub>, sugo : (mus Mantua  
Est illic natale solum, sedesq<sub>3</sub> penatum,  
Regnat ubi magno maximus orbe pater.*

Heere vnder heauy yoke of seritude,  
Like banisht men, we runne a pilgrims race,  
There is our Country and our onely God,  
Where onely God doth beare imperial mace.

## The Authors Resolution.

**S**Trike downe into the bottome of thy grane,  
Into the dankish denne of Nestaes wombe  
Thou mildering lumpe of my dispised coarse:  
With gremish Mantis let thy loynes be cladde,  
Bestowe thyne entralles on the grizing wormes,  
And at the dawning of that dreadfull day,  
When Christ as coronell of blessed Hayntes,  
Shall bee enuironde with a burning Sphere,  
A radiant Starre to his triumphant Church.  
When halidomed soules shall to theyr bodies flye,  
And damned ghostes shall bee recorporeate,  
Ryse thou againe, and with these fleschly eyes,  
Beholde the fleshe of thy sweete Sauiour Christ.  
Strike then thyne hart, and let thy teares distill  
Strayne then thy boycce to heare the Echoes sounde,  
Which with a cheerefull chaunt may bidde thee come:  
May bidde thee come to taste the ioyes of Heauen,  
To beare a Crowne, to take eternall rest.  
And thou my soule which wandrest heere too long,  
In desert baste of worldly wyldernessee,  
Flye to the vtmost Heauen, thy nativie soyle,  
To take thyne heritage among the Hayntes,  
To holde a plotte of Paradiese for share.  
And leaue the Wagon of this earthy moulde,  
To be dislundered by the tooles of death.  
Make heauen thy Hauē, make Sions mount thy towre.  
Make therethy nest, where Hermons dewe doth droppe,  
Make theretyp tents where God of hostes doth raigne,  
Make hym thine arme wha is the God of hostes,  
Make there thy mansion where thou still must liue.  
Let Salem newe by thy Jerusalem.  
Let Abramis bosome be thy Palestine,  
For Sylike of Canaan taile thou Angels foode.  
For Jordan synde let Cristall fountayne serue.  
Let mercie be thy meede: god happe thy hope:  
Pourish this hope good Lord, and graunt thys happe.

F N I S.

